

SIXTEENTH

ANNUAL ADDRESS

BY

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EPISCOPAL ADDRESS.

BRETHREN OF THE CLERGY AND LAITY OF THIS CONVENTION
AND OF THE DIOCESE :

The difference is very marked between the active succession of "the outward business of the House of God," (*Neh.* xi: 16,) as the Bishop fulfills it, and the dull record of the same in the annual address. It has been prosecuted with vigor and hope. In each parish, and along the journey leading to it, incidents were constantly springing up, exciting to mind and heart. The busy hours teem with matters of external regulation, intercourse of religious friendship, and the quick recurring ministration of the sanctuary. Here and there, at least, impulses are imparted and returned, which are warm with the consciousness of good influence, useful guidance and awakening appeal.

But when the hour comes to sum up this living business, so manifold and wide—to chronicle the succession of these journeys and acts which have been coruscant with the ideal—the beauty and the energy seem alike departed, and the naked record lies with only the individual memory or chidings of its departed

life. The dry notation of them is like exhuming the dead for examination under a kind of suspicion of wrong or negligent doing. The work may have been done with prodigal exertion; but, as consecutive or developing for the workman's observation or thrift, it is squandered. It is all cast into the parochial life and sympathy of others, and absorbed in the natural current of their familiar associations. In the Pastor's life there is the succession of care, watchfulness and progress. One day succeeds another in the reiterated culture, and in a return of some kind to uphold and quicken the continuity of activity and feeling, as in the orange groves of the Southern clime, where blossoms and fruit are at the same time, among the leaves of unfading green,—the fragrance of promise, and the refreshment of success together. But for the Bishop there is no watch for development, no waiting for the ripening fruit, no cheering consciousness of individual influence lodged and trained and matured in the individual soul. As I have seen the mail bag flung from the unchecked train, with the mingled import for business, loves and sorrows in its leathern bosom, to circulate and go down into that village life without a thought of the watchful hand that delivered it; so does the chief pastor, in the "foolishness" of his office, "scatter his gifts," as precious, at least, as he had to give, and find, at the year's end, the detail summed in a few lines of his diary, and he who

has had the oversight of the "outward business of the House of God," not without profound relation, indeed, to the moral and spiritual, cannot stop to measure the reciprocating influences of familiar life, or leave his personal mark among the sanctuary and household affections, conflict and growths.

Hence, too, it appears that there is a peculiar claim for purity and holiness in the Bishop, because of his relative seclusion from other modes of influence. Hence, too, comes the malign strength of the least aspersion of his character or sinister abatement of his official reliability and strength. Hence become of far deeper import to him, tokens of public respect, reverence and confidence, from the notoriety of which as an individual he might unaffectedly shrink, but which, like winds on the great deep, keep his notoriety from moral stagnation and speed his acts on their onward course. He has little else to rely upon, under God, but the moral influence of his public character, and he must suffer or "fly in the tribulation" of an appointment which carries in all such characteristics as internal evidence of its divine original, while it bears along its uniform course the attest to the heart cry of the greatest and most experienced of our College, "We are made a spectacle unto the world, and to angels and to men."

As almoner of the gifts of the Church, as one who must build, and nourish, and move aggressively, leader

against the darkness of this world, and who must have somewhat adequate resources of men and money at his command, how can he get such resources, unless, in spontaneous confidence, the men and women of the Church will offer them; unless they will bring their minds and hearts to appreciate the great needs of Diocesan headship, and their heads and hands to shape and conduct its Cathedral, educational and benevolent institutions? How can he—a poor lone Bishop—achieve aught of real success in these grand confederate enterprises? You would not have the Bishop come with his subscription book to your stores and dwellings, a mendicant for alms given without heart, and doles too slight to carry with them your anxiety of prayer. He must stand by his place of honor and trust, to plan, to administer, and to unfold the object and the appeal; but the Church must gather round him, as an acknowledged centre of moral power; and the means must be entrusted to him as God's minister waiting upon this very thing.

Thoughts, of which these are hints, are too familiar to my experience and anxieties to be very specially suggested by any peculiar incident. But, perhaps, I may have been more aware of the beggary of a record this year because its working area has been compressed by absence from the country into less than half its span, and that little abruptly curtailed of another month by the

antedating of its regular Convention. For this official act, possibly with a shade of technical irregularity, the reason has been given in the letter of its call.

You have been all aware, that for the first time, in demonstrative unity, the Bishops of the Anglican Communion are to collect at Lambeth Palace, memorable for the history of its walls and archiepiscopal inmates; but dear to us in its venerable Chapel, as the place where White and Provoost knelt on the 4th of February, 1787, on their consecration as American Bishops, founders of the line which numbers four score and five in its succession, and half that number as its living fathers. Back to that hallowed spot, in faithful brotherhood, are we asked to come for counsel, and strength, and exhibitive fellowship. Proudly, as well as lovingly, may our Episcopal representatives go. For we have kept our ancestral Faith; we have been loyal to Doctrine, Discipline and Worship; we have sustained and spread them; in our national unity we have been true to our Catholicity; and are sure of a welcome and honor in our old homestead, even with its own grand expansion of heritage and sons.

I have been there—how kindly greeted and signally honored! I have been there at the auspicious deliberation which sanctioned this holy experiment, and have been permitted to vindicate its design and its hopes! This was a larger share, far, than my just allotment, but

from various sources, which it were vanity to catalogue, personal attendance has been urged upon me, as a bounden duty. As far as I could judge, my Diocese earnestly concurred in the conviction; and the Standing Committee embodied the expression of the sentiment and the advice for the call of this body, in language perhaps only too welcome to my heart. But strictly have I restrained myself from inward desire, and even the rough hewing of a purpose. Full of confidence that the Blessed One has results from this Council, of precious influence, on this hastening age of the Church, and in one sense, that failure is impossible, if the fact alone of the solemn brotherhood is engrossed on her record,—still have I trembled before the responsibility of a seat in the august circle, and the multiform hazards, in what may be tried, or done, or left undone. I have left myself, therefore, to drift passively on, so that I might be, as far as possible, sustained by the special disposal of God's Providence, and the resolution, by others more competent, of a seeming conflict of duties. Through the kindness of the venerable Presiding Bishop, I have been selected to preach the opening sermon; but, after accepting it, and with preparation for its fulfillment, I have felt assured that the honor far more appropriately belongs to himself; and that, in this conviction, my brethren, when we meet in London, will concur. I can only, therefore, beg the Convention to hold the

matter entirely at their disposal; and assure them, that any hesitation on their part, would be conclusive with me, for receding from the so far anticipated absence.

Taking the long time of my late tour as a standard, I might safely dismiss the apprehension of injury to my Diocese, and rather glory in a compensating state of peculiar harmony, vigor and progress. The scenes and incidents abroad, which surprised me in their occurrence, and filled my soul with gratitude and love, have been quickening to you in your Churchly brotherhood and struggle. Consciously the heart of the Diocese has spread itself to the measure of a larger unity and more joyous fellowship. Its mind grasps with comprehension plans and hopes and realities of ideal grandeur, but still practical enough to invigorate the home work, and brighten our domestic duties. We feel, God be praised, that virtue is gone out from a higher source among us. The Journal of the last Convention beams in its resolutions, and far more than record can reflect, in the spirit that animated, and the works which have followed it, with the same harmony, largeness and diffusion. The dreary time of isolated and selfish congregationalism seems past, and Diocesan work and sympathy are more honored in these claims, and are felt in parochial cheering. My praise and yours will ascend as most bounden to the only Giver of all good things, but at the same time I have hearty thanks to render to you, for the co-

operative vigor which supplied my lack of service ; for your faithful support of discipline and considerate restoration of the disfranchised Church, on its expressed contrition ; for the thorough report of the Special Committee upon the inter-Diocesan relations between Ohio and Illinois, in the case of the Rev. J. W. Cracraft ; for the unanimous resolution on Catholic Unity, and the affectionate tributes to myself, (pp. 42-59,) which have been so signally demonstrated in Chicago and many parishes, since my return ; for the resolution to provide for the Bishop a suitable residence ; for the forethought which provided for the assembling of the Convention again, as an adjourned meeting, at my discretion ; and especially for the public appreciation of the services of the Bishop of Iowa, and the Assistant Bishop of Indiana, performed at my request, during my absence ; and for which, as I have privately done, I here also publicly express my gratitude. In addition to these resolutions, so grateful in their sentiments, there are two, one of which was specially to encourage and mature my inchoate Cathedral plans, (p. 61,) and the other, to elicit through the subject of rural Deanries, advisory system for district supervision of Missionary work, and the subordinate local co-operation of the Clergy and Laity, in the spiritual and temporal advance of the Church. (p. 23.) On each of these, in order, I will offer such response as a few paragraphs of a crowded address may allow, beg-

ging to reserve an attempt at adequate exposition for some special paper or occasion, as need may require.

CATHEDRAL SYSTEM.

In the Providence of God I have been called in an honorable service to such exposition of the Cathedral system as could be compressed in a sermon even of intrusive length. By invitation from the Most Reverend the Metropolitan of Canada, on the 18th of June, I preached at the consecration of the imposing and effective Cathedral, which has been finished in the city of Montreal. By the courtesy of the officers, that sermon has been published, and I shall have the honor of putting a copy of it into the hands of each of my clergy.

In this resolution, (p. 61,) the Bishop is requested, when by him deemed expedient, to enlarge and develop into actual practice those ideas which he may deem inherent to the well working of the system, and adapted to the exigencies of the Church in this country, and submit the same for action by this Body.

The Cathedral system is itself inherent to the office of Bishop. The constitution, as well as the architectural form of the building, although, under definite principles, ecclesiastical and æsthetic, are capable of great discretionary variety. This is the same with the parish Church and its administration. In its simplest form, the Cathedral is the Bishop's Church, and as such, the

Church of the Diocese. It is the place for his ministrations and influence as Chief Pastor, where he is the fixed centre, and aggregates such help for co-operative work as may be attainable. It should be free in its sittings, and adaptive in its Services to the local and general demand, providing in their frequency and characteristics, for higher and perhaps exceptional desires and needs. Its spirit must be diffusive. In some degree, it will recognize and embody all Diocesan necessities and sympathies, so far as the same are involved in the headship, duties, influence, and moral power of the Bishop. As a central institution in a due organization, it will furnish him with instruments for his official work, in Church, clergy, lay-helpers, schools, ministerial training, and eleemosynary institutions. Its influence should be felt permeating the whole Diocese, and itself and its work be a centre of interest, and a home of common sympathy, dignity, and affection. There are many reasons why the Cathedral system might at first be looked upon with doubt and suspicion; some, peculiar to its mediæval and hereditary workings; and others, which it shares with the offices of the Priesthood and Bishop, the Liturgical Services, and the whole Church system, in its rightful claims. The consciousness of this, and the validity of some of the prejudice and caution, should induce patience, prudence, and humility, in all who seek practically to plant and develop it, as

the exponent and help of our Diocesan Episcopate. I am thoroughly convinced in my own mind. I believe the Cathedral system to be as real, practical, and enduring, as the office of Bishop itself. I deeply feel that the right conception and administration of that office cannot be divorced from its actuality without confusion, weakness, and cumulative loss. I am assured that the normal state of the headship will regulate functionally the whole body, infuse healthy vigor, and develop the freedom and scope of every member. But, for these issues, the mind of the Church must be instructed, and the heart of the Church be moved. Slowly and patiently must we all feel our way to its confidence, benefaction, and fellowship.

Of what you see around you, humble, inadequate and undeveloped, the best to be said is, "I have done what I could," and have done it in quiet deference to the doubts, scruples, or prejudice of those interested with myself in the growth and order of our Diocesan Church. I have sustained it with firmness, because a place to preach and minister was essential to the conscientious discharge of my official responsibility, which I could not forego, while God gave me strength, whatever might be the fate of it, after my decease. Beyond my expectations, the whole plan has been successful. As a place of worship, it has been precious to hundreds; and many have crossed its threshold, to pray and hear from by-

places of strangerhood or poverty, who felt themselves excluded from the parochial Churches. Its dimensions are already too narrow, and this, when we have hardly begun to seek out and win the outlying hundreds, who stand apart from holy things, until visited and drawn by Christ's Missionary helpers. I think I may be bold to say, that the Cathedral Services have secured, in their uniform course, a large meed of approval from Christian taste and devotion. Although it would be a sad personal disappointment, to suppose the work arrested and the foundation abandoned in the beginning, at once so auspicious and so limited; still, for the remnant of my day, shall we hold on to our work of love, even if it drop silently into my grave. I thus speak, however, more to attest the consciousness of a present usefulness, won with the smallest means, and in the face of surrounding indifference, than in the apprehension of such disastrous abandonment. Since my return a portion of the advance of organic arrangement has been effected, and the Dean and Chapter constituted with special "adaptation to the exigencies of the Church in this country." Retaining the clerical titles and offices common to the Anglican Cathedral, I have connected with them a body of lay Curators, with equal voice and fellowship in the management of the Institution. Of the five ministers on the staff, three are in actual duty—as much as our poverty can yet supply;

while the lay Curators and managing officers, who render their services gratuitously, have been all designated, and have kindly accepted their trust. Under the three Reverend Canons we have advanced to Daily Morning and Evening Prayer, and an early Communion in the middle of the month, making the celebration now fortnightly; and with full assurance that, on my return, we shall not outstrip the devout fidelity of many by the provision of a weekly Communion. The Saints' days, of course, are duly honored. The music has risen to a chaste Church standard, and the well trained choir of boys meets our expectation. These choristers will be put into surplices as soon as stall seats can be prepared and a larger robing-room built. Beyond these simplest characteristics of Cathedral worship, nothing is added to vestment, form or usage. No Services that I attend are so solemn, hearty and congregational as those on the Lord's day within these walls; and the people have gone gladly and reverently with every step of our ritual advance. Cheering to us all in our Cathedral enterprise would be the recorded approval and sympathy of this honored body. But I know not that I have anything now specially "to submit for their action." Our earnest appeal, broadcast in faith, is for individual sympathy, gifts for the present, and endowment for the future. On the property, now valued at forty thousand dollars, there is an incumbrance of nine thousand, inclu-

sive of the price of the additional land purchased for the extension. For this, as for all else, I am now personally responsible. The plans for a transept chapel have been long prepared, which would add sittings for two hundred and fifty more in public worship, and be of priceless use to us in all our weekly Services and ancillary efforts. It would include a Chapter House, where the library would be placed (which is now at Jubilee College,) for the use of the clergy, and become the centre of the Divinity Training, in which some among our able city ministry would render their assistance. The demand is pressing for Schools under Church training and discipline for each sex, and rising to the higher forms of classical and scientific instruction. With suitable buildings, such would mainly sustain their own expenses. For all this, of incumbrance and progress, about thirty thousand dollars would be now required, of which I know not how to reach more than a fourth part. God help us!

Perhaps nowhere so properly as here, might the annual statistics be put on record, these in reality, however, cannot even nominally represent our work and influence. Much of this may be done and gained in by-places and chance incidents, and in acting as the "servant of servants," to gather up fragments which are always falling in a large city, which tempts by its enterprise an influx of promiscuous adventure, and unsettled

family life. In the secondary relation of Missionary work alone, the experience of the last few months has taught me that I need a dozen helpers in the different grades of the ministry, to honor the calls which are made upon me for temporary parochial ministration, or the nursing of weak places within the range of Cathedral supply. Not one of the Canons would be at home if we responded favorably to the weekly requests of different kinds for Sunday Services, and which we meet in part by extraordinary effort. With a proportionate Diaconate, which would result at moderate expense from the Divinity School, and an increased income filling up the appointed staff, the radiating force would vindicate amply the inherent Missionary life of the Cathedral.

RURAL DEANS.

This subject was committed to me by the following preamble and resolution, on page 23 of the Journal of the Twenty-ninth Annual Convention :

WHEREAS, It is apparent that there is a growing desire to introduce into the Church in the United States the ancient ecclesiastical office of Dean ; therefore,

Resolved, That the Bishop be respectfully requested to bring the subject before the next Convention of this Diocese, giving such information and making such recommendation upon the subject as he may think proper.

The title of Decanus, or Dean, whether applied to secular or ecclesiastical office, has its origin in a presidency over *ten*, either persons or places. It is usually

considered identical with that of Archpriest in the Western Church, and comprises the two distinct kinds of *Cathedral* Dean or *Rural* Dean, also respectively called *Urban* and *Vican*. The duties of the former were localized in an Episcopal city, and were confined to persons; while the Rural Dean—later in origin, but fully established in the Sixth Century—embraced a limited rule, under the Bishop, over parishes and their clergy. The resolution has reference only to the office of *Rural Dean*, and the important subject of defined territorial subdivisions for Church extension and discipline. Under the name of “Convocation,” in voluntary association, this last has been existent with practical success in several Dioceses, and recently the officer at its head has taken the title of Dean. While fully prepared to recommend systematic arrangement of the kind for my own large Diocese, I am convinced that much will be gained by retaining the established nomenclature of the Anglican Church, and shaping the official relations into practical conformity with our requirements and polity. The presiding officer—*primus inter pares*—Rural Dean; his assigned district, a DEANRY; and the college of Presbyters and parishes under his administration, the RURAL CHAPTER.

The election and institution of Deans Rural, while it comprehended the Bishops as the authors of the appointment, varied in different Dioceses in the usage, the

ratification, and the co-ordinate privilege. *De jure*, the Bishop had "the soleship of election"; while *de facto*, an elective or confirmatory right was by sufferance or permission not unfrequently allowed. If, in certain cases, the Clergy enjoyed, by custom or constitution, a delegated power of choice, the Bishop had the reservation of a full *veto* on the election. A passage which I find quoted from an anonymous writer, puts the whole into language preferable to any I could employ: "Although there are instances, in times past and present, of the clergy electing Deans among themselves, yet, considering they are to correspond with the Bishop, to act many things in his name and by his authority, and to be accountable to him, it is but meet that he should have the choice of them, as for the most part he formerly had. The wise selection of the Dean Rural is a matter of the greatest importance, for he must be one that sincerely loves God and the Church, and hath a tender regard to the souls of men. It is especially necessary to provide men of clear reputation for unblameable behaviour, and of discreet zeal for the honor of God and the advancement of religion."—(*A Humble Proposal. Horæ Decan. Rur.*, I. 131.)

The oldest formal commission extant of a Rural Dean *in scriptis*, is said to be of the Sixteenth Century. Prior to that time, they were instituted by the oral declaration of the Bishop, and the tradition of the

decanal seal. They were ordinarily amotive at his will, and were frequently entitled the "Dean of the Bishop," as well as Dean Rural. The present custom in the Dioceses of Great Britain and Ireland, where Rural Deans exist, and in the Colonial Churches of the West Indies, Newfoundland, and later ones, is to pass an instrument with full powers to execute the trust for a definite or indefinite period, as the case may be. The intended regulation of the office in the *Reformatio Legum Ecclesiasticarum*, made the terms annual; while the Bishop of Down, Connor and Dromore appoints his Rural Deans by commission "for the term of three years, or during pleasure." (1843.) The office of Rural Dean now-a-days, in England, is generally held *durante* *Episcopi bene placito*."—(*Horæ Decan. Rur.*, I. 56.)

If we look historically at the personal functions of Rural Deans, or the trusts of their office as now exercised where Church and State are united, we shall find an extent of these functions, a latitude of supervisory and contentious power, and a detail of directions, quite inapplicable to any purposes of ours. Gibson says the proper office of a Rural Dean was "the *inspection* of the lives and manners of the clergy and people within their district in order to be reported to the Bishop; but the said Dean not to determine *anything in those matters*."—(*Codex, Tit. xiii. Vol. 2.*)

Dansey, in the exhaustive work before quoted, from

which these memoranda have been culled, sums up the duties thus: "An officer to whose personal vigilance the Bishop consigned the vicarious visitation of the rural cantonments of his Diocese; the supervision of the clergy therein as to manners and functions; the detection of vice; the support of Churches and ecclesiastical mansions, and the care of all things which concerned the public worship of Almighty God."—(I. 166.)

From various causes the office of Rural Dean and the Rural Chapter fell into decay and dissolution about the Sixteenth Century, and the present condition and extent of the decanal system is to be looked upon as a revival and practical adaptation of it to the changed circumstances of the Anglican Church, and the local distinctions incident on the Missionary and other extension of that Communion. The efforts have been vigorous and successful within late years to revive the Deanry and its Rural Chapter, "so well fitted to keep up order and uniformity, and to cultivate a good correspondence among the neighboring clergy; to arm them against common dangers and difficulties; and enable them every way to promote the interests of religion and virtue, and the good of souls committed to their charge."

Diocesan experience in this country, has shown long ago, the disposition toward district and sectional union for certain purposes, affecting alike the pastoral life of the clergy resident, and the co-operative influence

for the extension of the Church by various direct and subordinate agencies. Nor has this effort been without substantial witness to its efficacy, and the advance of the "Convocation" to a recognized status of usefulness and honor. The judicious localizing of our common Church work may naturally be expected to augment the popular sympathy with it; define the objects which stimulate that interest and enlarge the charity; effect minuter supervision and more searching inspection; multiply the active helpers; expand the parochial life, and correct its isolation; invent and test means of doing good; create a generous rivalry; concentrate, as occasion requires, at specific points, aggregate force; and through it all, promote the life of God for inward experience, higher aims, purer agencies, braver endurance, sacrifice and charity among the faithful. In the main, however, these sectional efforts have been voluntary, and apart from systematic Diocesan administration. I heartily commend that in our own there should be inaugurated and fostered, under the Bishop and co-ordinate authorities, this subdivision for the extension of the Church; and that the Diocese be divided, as far as practicable, into districts, with a recognized headship, appointed by the Bishop and confirmed by the Convention, for the advance of Church work and life, within the assigned area, as far and fast as our immature state and infirm resources will permit.

I love the association of historic names, especially when they are instinct also with the capacity and reality of modern progress. Besides the avoidance of the obvious confusion of such a term as "Convocation," there is secondary import for Catholic unity in all such ecclesiastical heirship. In answer, then, to the suggestive resolve of the last Convention, which carries with it the earnest of your own convictions and desire, I recommend the division of the Diocese, as far as it can be practically applied, into Rural Deanries, the recognition of the office of Rural Dean for a presiding office in each, and the title of Rural Chapter for the aggregate clergy embraced within the subordinate jurisdiction. I respectfully suggest, for the present, four such Deanries, under the title of Chicago, Ottawa, Peoria, and Springfield; the Deans to take their titles respectively from these larger places, but not of necessity, or *ex-officio*, to be the Rectors of the Churches. I have laid out, in a preliminary manner, the territorial divisions which will embrace the portions where the Church is reasonably condensed and strong, and where means of local intercommunication exist by the lines of railroad. But the detail would require careful thought and advisory direction. If it shall please the Convention to adopt these views, and sanction the introduction of Rural Deans, Deanries and Chapters, I will, God permitting, with suitable advice, on my return from England, appoint the

officers and define the bounds, issue pertinent commission and instructions, and bring the whole for confirmation before the next annual Convention. It would appear proper that the Rural Deans should be *ex-officio* members of the Board of Missions; but that, for convenience, the addition of their number should not affect the existent *quorum* of that body.

VESTRYMEN.

There is another subject of administrative order in the Diocese, to which my attention has been frequently called through personal observation, the suffering of the clergy, and the direct complaint of those to whom the honor of the Church is precious, and the trustworthiness of her officers implicated with her spiritual influence. I allude to the moral and religious qualification of the persons chosen to be Vestrymen.

In the power of a Vestry as trustees of property, in the call of a Rector, in their administrative co-relation with him, in the influence they have over the work and happiness of a minister, in the popular esteem of the Church from the public character of its officers—from these and other obvious regards, the religious standing of those elected to be Vestrymen is of material import. The alleged necessity of the case in some parochial organizations induces, to say the least, undue carelessness on this qualification. The duties are esteemed mainly “temporal,” and, therefore, incumbents are

selected for mere adventitious reasons, sometimes, meaner than would be openly confessed. In consequence, in our Vestries are found cases of men unbaptized ; without the knowledge of, or interest in, Church life or discipline ; neglectors of personal religion ; avowing loose sentiments, even to infidelity ; immoral in language and life, impeached in social character, incompetent to direct the affairs of the Church as they are unworthy of her religious membership. The reasons given for injudicious or wrong appointments are usually referable to the negative one, of the difficulty of finding sufficiently qualified men, or the prudential plea of securing some current personal interest. I am not prepared to advise legislation that the Vestry be constituted of Communicants alone ; however palpable such discrimination should regulate the choice of the electors. In the low discipline of the Church, at present, an advance so great would, I fear, be practically subversive of the object, and entail evils of management and obstruction of parochial interests. But some strictly defined *minimum* qualification does appear to be indispensable for the consistency of the Church ; and I am inclined to submit, whether it may not be proper to repeal the limiting qualification in the sixth line of Canon XI.—“if such suitable for the office can be had” —and introduce a clause to the effect that each member-elect shall qualify for office by subscribing on the parish

book a prescribed declaration of attachment to the Protestant Episcopal Church of the United States, and conformity to its doctrine, discipline and worship.

COMMUNION ON MAUNDAY THURSDAY, AND NIGHT CELEBRATION.

A practice has been introduced into this Diocese, as well as a few other places, of commemorating the Institution of the Lord's Supper by a celebration on the night before Good Friday. It is a practice not sanctioned by Anglican usage; and however attractive on first sight, it is objectionable both in the time and use of the Eucharistic Offering. As far as my influence goes, I wish to discourage such an innovation. But beyond this special case, the objection extends to night celebrations at all, as at variance with the prescribed order of the Church, and open to serious practical objection. As weightier than my words, I put on record the deliberate judgment of the Bishop of Oxford in his late Charge, to which I had the pleasure of listening in the Cathedral of Christ Church: "Against one suggestion of most recent times for increasing these Services—I mean evening Communion—I must again solemnly warn you. As in my Charge of 1860, I have stated at length the grounds on which, I believe, *First*, that such a celebration is contrary to the law of our Church; and, *Secondly*, why I feel bound myself to enforce obedience to that law, and to resist, by all means in my power,

the introduction of this greatest of innovations, I will not repeat what is in your hands already. I will only say, that my reading and observation since that time have, if possible, deepened my own convictions, and that I deprecate, even more earnestly than I did then, the introduction of such a practice into any of your parishes, as contrary to the rule of the Church for eighteen hundred years, and certain, in the long run, to lower men's reverence for that great Sacrament. One fact only I will add to what I said before, namely, that the judgment of the greatest of the foreign Reformers on this point is as clear as is that of our own Church. 'At this day,' are the words of Peter Martyr to Bishop Hooper, 'we so administer the Eucharist in the morning time, that after dinner we will not have the Communion in the sacred assembly.' And to the same effect Bucer writes: 'Hence we celebrate the Sacred Supper neither in the evening, nor in a private house, nor recumbent, nor among men only.'"

MARRIAGE AND DIVORCE.

It is not to be doubted that, in harmony with much of the deeper reflection, moral sense, and religious principle of our country, you have been shocked and startled by the spreading depreciation of the marriage tie, the facility with which divorce from it is obtained, the demoralizing statements and facts on the subject which are strewn in formal discussion, current literature, the

daily press, and licentious cohabitation. I should be thankful if reasonable doubt could be sustained on this awful fact of our vehement age. It is more than an accident. It is linked with deep unprincipled purpose. It is a movement of infidel socialism; of a multitude that have grown up creedless, and hence Godless; of an education which has instructed the mind, and neglected the affections; of a philosophy which glorifies the instincts and passions of our corrupt nature, and deifies animal impulse as the voice of God. As the marriage contract is only of civil obligation, and State law is, in many respects, loose in the guards and checks upon it even in this debased estimate, facilities are afforded for separation and divorce which tempt a resort to this formal dissolution in cases of mere domestic disagreement and hardship. The moral effect of restraint and discipline, from the conviction of the all but irrevocable force of the vow, has thus become pervadingly damaged. Husband and wife alike admit the practicability of separation as a remedy, and the causes which ultimately force the final plunge, are allowed to gather and roll on in heedless defiance. The facility of separation destroys all mutual confidence, and inflames every trifling dispute.

There are solemn warnings on this fearful social decadence, on the page of history. Greece and Rome, for ages, shame our Christian licentiousness. Roman

philosophers, poets and satirists, hold up to public scorn and indignation, the wanton and extreme abuse of a liberty of divorce which probably did not exceed ours. The Institutions of Romulus made the marriage union indissoluble; and though the Twelve Tables gave to the husband the freedom of divorce, yet the republic had existed five hundred years, when the first instance of divorce occurred, and the distinguished experimenter was loaded for it with public opprobrium. Augustus endeavored by law to put some restraint upon the facility of divorce, but the check was overpowered by the prevailing corruption of manners. It was the beginning of the end, when that great nation perished, utterly corrupted in its own corruption.

When the French Revolution swept away the usages of ages and the sanctity of religion, its special war seemed against the marriage contract; and six thousand divorces are said to have taken place, in the city of Paris alone, in the space of two years and three months.—(2 *Kent. Com.* 75–76.)

The Roman Church sustains the absolute indissolubility of the marriage tie, and in the State of South Carolina, where the same scrupulous policy existed, it is stated that not an instance occurred of a divorce of any kind, either by the sentence of a court of justice or by the act of the legislature, from the revolution down to the opening of the recent struggle.

If there be a truth beyond all question, where God's law, social experience, the uniform record of our species, the inevitable and horrid results of its violation, every source of testimony, warning and appeal, concur, it is, the sacredness of the marriage bond, and the national decline which attends a tolerated disregard or facile rupture of its divine constitution.

The Canon law, though less peremptory in the Eastern and Anglican Churches than in the Council of Trent, has fully sustained the obligation of "Holy Matrimony," and will not allow any cause except incontinence as valid for the contracting of another marriage.

I know not what can stay our moral decline in this relation, the source and conservator of all the substantial interests of time and eternity, or rouse an influential popular control through our legislative, judicial and ecclesiastical authority. But I must at least entreat you, brethren of the clergy, to exercise vigilance of inquiry and devout jealousy for its divine significance, in every case of marriage coming before you. If the world degrades the contract into a mere civil sponson, you must never forget that in your hands it is the office of Holy Matrimony, deep-toned in its sacramental character, where every charge and prayer is from the profound of a Christian's faith; its solemn vows are God-ward; and the Church pronounces over those clasped hands, "those

whom *GOD* hath joined together, let no man put asunder."

Exercise a discretion becoming your holy calling, and in every way within your power insist on its performance, with all accessories, as a solemn act of religion, or else decline to do it. Do not lower your parlor or study to a justice's office on a sudden call from strangers, and without competent witnesses or recognized congregation; or prostitute the service to the mere legal union of those who esteem not enough the solemnity, to come to it "reverently, soberly, advisedly, and in the fear of God." We refuse our Burial Service to the unbaptized and the conscious suicide; and I know not why our Church has not nerve and discipline enough to require the same religious qualifications of Baptism and Confirmation as peremptory for the office of Holy Matrimony. Our rubric prescribes distinctly, that "persons to be married shall come into the body of the Church, or shall be ready in some proper house with their friends and neighbors;" and the Mother Church adds: "It is convenient that the new married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage." The 1 and 2 Edward VI. made it absolute, "at the time of the marriage must receive the Holy Communion." The Catholic Church, in all its branches, from the most ancient times, has

required marriage to be celebrated in the Church, and as the Greek Euchology says, “before the sacred doors;” that is, on the outside of the *cancelli*, or rails, which divide the chancel from the rest of the Church. Now, I commend this to you, beloved, in your own godly discretion; and where you can, each in his place, with honest firmness of teaching and practice, sustain, as far as in you lieth, in the face of a careless age, the reverent sanctity of the marriage contract. “Let the dead bury their dead,”—let the civil authority fulfill the requirements of a legal cohabitation; but let the Church, “the Catholic keeper and witness,” sustain in our hands its religious integrity, and the devout place and order of a sacred rite.

In all cases of divorce, from a separation *a mensa et thoro*, to the formal release *a vinculo matrimonii*, it is your duty to refuse to marry either party, unless clearly and formally it was for the proven cause of adultery. This cause is the only one allowed by the Church: and I think the conscious violation of the restriction would be a deep moral offence, and a proper subject for ecclesiastical discipline. And no minister ought to escape the rebukes of his own conscience, and the just offence of his congregation, who neglects to institute proper inquiry into the lawfulness, in the estimate of the Church, of every marriage which comes before him, unless his personal knowledge has supplied a reasonable assurance.

There is a question of discipline connected with a second marriage, after the dissolution of the first, by process of law, but on inadequate grounds, which has disturbed some congregations, and, at different periods, been presented to me for resolution. Are parties thus married, permanently disqualified, during the connection, for the Holy Communion? Admitting all that can be said, and justly, of the offence involved in such a marriage, during the life of the other party in the divorce, inasmuch as it is fully valid in all social relations, has probably been entered into without consciousness or intention of wrong doing, and the state is beyond all legitimate remedy, and an attempt to enforce the renunciation of the tie would be full of collateral injury, and probably a subject for legal or criminal action against the minister abetting it,—I have been compelled to determine, that the living in such a state was not a subject for Church censure equivalent to a permanent excommunication; and that, therefore, in proper expediency, while morally it should not have been done, the maxim must prevail—*fieri non debet, sed factum, valet.*

Thus, if either party were a communicant before the contract, its moral infirmity should not vacate the spiritual privilege; and if, at any time subsequent during that married life, the claims of a godly obedience pressed the soul of either to the Sacramental blessing, it should not be refused, (if the party was otherwise

meet,) from the imputed criminality in the domestic life, for which there was, really, “no place for repentance.” This decision may not be admitted by a very logical casuistry, or in a stern age of the Church’s discipline; but it would be the judgment I should form, and the advice I have given, in view of the conflicting obligations, the legal and social rights, the interests of innocent offspring, and the higher expediency involved in the case. A decision, however, so far qualified, will not constrain a clergyman, whose conscience dissents, and who prefers to face the evils, and disregard the expediency, in vindication of what he considers inflexible right, and the condemnation of a state which he brands as adultery.

ALL DIVINE OFFICES TO BE PERFORMED IN THE CHURCH.

I trust that the whole Church will concur in this expression; and that where God gives the edifice, it shall be, more and more, the only place where Public Baptism shall be administered, marriages celebrated, and the dead carried for the Burial Order. On the last point I am earnestly anxious; because, owing to the remote situation of our cemeteries, we are involved in some difficulty, both rubrical and essential; and because inconveniences, painful almost to disgust, accompany the practice (a resultant necessity) of funeral Services at the dwelling place, often in a small crowded room, with the face of the dead exposed, and even the whole

coffin lid removed. The custom is palpably wrong, after the body in its constructive burial, has been "committed to the ground," and the light portion of earth dropped on the lid, earnest of the pressure to be broken only by the resurrection life, that again the coffin should be opened, for the cursory gaze of the neighborhood, or the anguished last look of the bereaved.

CONFIRMATION.

With gratification I record the conviction, that there is advancing attention to the preparation of candidates, and a conscientious purpose in the majority of those who are presented, to advance to the Holy Communion. There is, manifestly, a popular interest felt in Confirmation, as a religious ceremony, by large numbers of other bodies of Christians, who attend Visitation Services, especially when they are held, as they often are, in the places of worship kindly permitted for our use.

But still there is reason to apprehend, that, as a place and means for religious teaching in "doctrine, discipline, and worship," the preparation of the "class" is not worked up to the legitimate demand. In many places, nothing is attempted, until the precise time of the Bishop's visit is known; and adult Baptisms preparatory to it, are performed on the very day of the administration. I know and sympathize with the

difficulties of the Missionary, and the minister of the weak parish. I pity, far more than blame; but beseech them to separate, in the opening of the year, the lambs for this offering, to train them with longer and more systematic instruction, and to persuade the elders to the use of books and guides for mind and soul; if it be only to make more intelligent and reliable, the decision, not to present themselves at the last. The duty and privilege of Confirmation should be the cardinal point of parochial training.

THE RETROSPECT OF THE YEAR—FOREIGN—THE HOLY EASTERN
CHURCH.

My last Address was penned in the Capital of Russia, in which country, especially at Moscow, I had been spending some months. My own experience fully concurred with that of others, from the Anglican Communion, who have enjoyed intercourse with dignitaries of the Russo-Greek and Eastern Churches, that, in addition to the simple-hearted attention and personal kindness, so graciously bestowed, there is intelligent interest on the subject of restored intercourse between the Eastern and Anglican Churches, and a fervent longing in many individual hearts, for unity on a full Catholic basis. In intimate and frequent communication on all the principal topics involved in this, I found a ready admission of the rights of national Churches, in all matters of rites and ceremonies, and a large construction of

provincial polity. Although, in other places, I had met with individual expression from Ecclesiastics, that no fellowship could be established, except through submission and reconciliation,—never, in Russia, from Bishop or layman, was such an idea advanced, directly or indirectly; and, if presented by me, as an inquiry, the assumption was distinctly repudiated. There is, in both of the principal cities at least, a body of men, ecclesiastic, noble and professional, who study and understand the whole subject, who are in sympathy with our efforts to gain and distribute correct information on the doctrine and discipline of our respective Communion. These are convinced of the validity of Anglican Orders, admit the Sacraments, Creeds, and Liturgy, as held by us, in addition to the valid Episcopate, as the substantive ground for mutual recognition. But this conception is confined to a few advanced spirits, who are consciously surrounded with an immense mass, to whom the whole subject is utterly foreign, and repugnant to their habits of thought, experience, prejudice and hereditary faith. The friends of true Catholic Unity are placed in circumstances of great delicacy, and perhaps, hazard. In all our movements, we are bound to regard this obvious condition; and, in both action and restraint, be controlled by the suggestions from the elevated friendship and sympathy, already moved by the Holy Spirit, for us and the cause of Catholic Unity.

For the present, it seems to me the part of true wisdom, the dictate of self-respect and churchly dignity, to limit the effort to the practical issue of recognition—the mutual acknowledgment, on the ground that, Churches which are alike in possession of an unbroken Episcopate, hold the two ancient creeds, and validly the Sacraments of Baptism and the Lord's Supper; and have not departed from the essential analogy of the Faith in Liturgy; have taken no stand—schismatic or heretical—to the rest of Christendom, or, having taken such, are willing to renounce and reform—that such Branches of Christ's Body are, *de facto*, in Catholic Unity; even if, at present, on other grounds they may not be prepared to receive one another to full communion in Prayers and Sacraments, as members of one Household of Faith. To this extent, on the substantial basis of Unity, and far beyond this, in reverence, confidence and love, do we regard the Holy Eastern Church, and especially that vigorous national Branch, within the dominion of the wise and religious Czar of the Russias. Of the Anglican Communion they know comparatively little; and especially of our Branch, with which, on every ground they are more naturally affiliated.

As yet, by no act or expression has the Russo-Greek Church, thus far, acknowledged us; and for this acknowledgment, as the next and natural step, we are

bound to wait and work—wait in godly patience, and work by doing what our Russo-Greek Committee are doing so well and effectively; instructing judiciously each Communion in the doctrinal, historic and practical condition of the other. The move for recognition is in their hands; and, whenever done, may place these two independent Branches of the Catholic Church, in relation to each other, in recognized unity, in comity, and correlative interests, as our countries are, in the friendly relations and international law of civilized nations.

The movement in this country has been in the hands of the highest Council of the Church. The Committee, with very limited power, is responsible to the whole Church in her General Convention. We have reason to be thankful that the movement is not the impulse or administration of any voluntary association, nor subject to the mistakes of zeal, or the sinister influences to which small and partisan bodies are exposed. There is no direction in which our yearnings and efforts for restored unity in the Church of Christ can go out with so much reality and safety, as toward the venerable Eastern Church. There are few subjects so interesting and important for our younger clergy, at least, carefully to study, as the history of that mother of us all; the fidelity of spirit with which she has kept the Faith and old traditions, without hardening, in lust of power, into

Supremacy or Infallibility, or systematic corruptions, the reform of which would be destruction. We ought to estimate with sympathy her right in the conflict, and in the hardship of endurance in the great schism of the East and West; her grand condemnation of Papal and Tridentine corruptions; her cautious discrimination between doctrines of Faith, and the Church's accredited opinions; her beautiful and reverential popular religion; the sweet spirit of meekness, humility, and simplicity, so frequent in her highest ministry; her profound sense of saintship, and the holiness of the Church, and her obvious mission of large work and impending suffering in these later days. This will afford the safest and widest relation to Christian antiquity—will arm us best in knowledge and feeling against Popish novelties—enlighten and steady us in outward expression of the Church's inward life, freed from the introduction of names and usages, Roman in character, if not systematically Romanizing in their subtle employment.

Glorious is the subject and the prospect, in our Anglican Church, and awakened sympathies, of this restoring Catholic Unity. But it requires to be carefully watched, in the means and spirit, both. The heart in it may beguile the head. In the effort to fulfill its grand ideal, we may allow ourselves to impair the integrity of inflexible principles. We may be willing, on the one hand, on its objective area, to admit an

unchallenged “mixed multitude” of the debased and corrupt; and, with subjective looseness, compromise, on the other, the very distinctive visible being of the historic Church. It is the season of prayer and watchfulness, far more, yet, than of triumphant action. The trustworthy guides in it will “rejoice with trembling;” and, as the men on glacier slopes, tending laboriously upwards to the bright summit and world-wide scene, they will hold fast and strong on the common cord, plant the foot slow and stiff, lest mischief befall the whole, from a heedless individuality.

THE SCANDINAVIAN CHURCH.

Under this caption, are comprehended the national Church of Sweden, the validity of the Episcopate in which, we, I think, fully admit—and the less normal Church of Denmark; both united, however, in the same symbolic formulary, the Augsburg Confession. With each of these, we have relations of deep interest, which affect sympathy and action within the bounds of our own Diocese. It pleased God, as you have been made aware, by an act of intercommunion between the Archbishop of Upsala and myself, during my stay in the city of Stockholm, to place the “friendly relations” between the respective Churches, on a footing, toward which, for years, our Branch had been advisedly tending, and which she is now prepared to hail joyfully in the propitious facts. There has been, in addition, the significant

action of the Swedish Bishops and Clergy, in their House of the Diet, recommending in use and form, commendatory letters for each religious emigrant, from his or her parochial minister, to the Bishops and Clergy of the Protestant Episcopal Church in the United States. This has been done by the Swedish prelates, on the double ground, that immigrating Swedes, ought on no account, to be dissevered from Episcopal authority and supervision ; and that their congregations in this country would secure, under the jurisdiction of our Church, their legitimate government, and find the same Confession of Articles of Faith in the ancient Creed, and no serious conflict in the differently expressed Articles of Religion. Since my return, such commendatory letters have been received. We have endeavored to welcome those strangers in language and country, to an adopted home in our Household of Faith ; and have made provision in some of our offertories, for assistance to those among them who may be in need.

On two occasions, I have had an opportunity of addressing large bodies of resident Swedes, on the Church of their Fatherland, of explaining to them the reciprocal claims of their past and present, and of respectfully presenting our willingness to receive their Churches into Diocesan fellowship. I have pressed the touching claims, from home vows and memories, that they should not suffer themselves to drift away into

Congregationalism, or the sects, or into non-Episcopal Lutheran Communion. The first Swedish meeting assembled in the Cathedral, on Sunday afternoon, March 24th, being the third Sunday in Lent, in a courteous response to my invitation, and filled the edifice; while the second, more recent, embraced those Swedes settled in De Kalb, and was convened at their own urgent request. The recovery of these valuable fellow-citizens to their own hereditary polity, and the sustaining their descendants in a true Episcopal and Liturgical Communion, is a subject which should be dear to them and to us. You will each, I trust, in his sphere as minister or layman, co-operate with me in this important object, toward which the Providence of God is so signally drawing our efforts and our hearts.

In the event of a congregation now using their own Offices in their own vernacular, seeking union with the Church in this Diocese through myself its spiritual head, the question will at once occur—must these Swedish Offices be changed, or may the use of them be retained as before? On the one hand, there is the obvious general duty of conformity to the doctrines, discipline, and worship of the Protestant Episcopal Church, and all involved in this, of dogma and formulary. But, on the other hand, there is the fact, that our Liturgy has not been translated by authority, for Swedish use, nor has any preparation been made by

our Church, for incorporating the Swedes on this basis of absolute conformity. The more I have reflected on the subject, the more have I been disposed to relax, in such behalf, the rigid conformity; and to allow that a Scandinavian congregation, orthodox in its national faith, and obediently placing itself under my Episcopal jurisdiction, should be permitted to retain, in its own tongue, whether Swedish or Danish, and in its own Church formularies, the worship and administration of the Sacraments, to which it has been hitherto bound. There is much to commend this Catholic attitude; and, without such solution of the question, no adequate means to meet the exigency, are at our disposal; nor can we hope, without concession to these reverent attachments, to conciliate a popular interest among them.

I have been the more anxiously impressed with this conciliatory view, owing to direct proposals which have been made to me from the Danish Church, owing to Home Missionary sympathy with that portion of the Scandinavian population resident among us. The proposal is equivalent to the selection and transmission to this Diocese, of a suitably prepared and accredited candidate, to be supported as an itinerant, to investigate and supply the religious wants of our Danish population. This population I find to be numerically quite large—several thousands in the city of Chicago alone; and in no less proportion in neighboring cities. The conditions

proposed in this co-operative mission, are, that the candidate shall be ordained on the three Creeds—the Augsburg Confession, (*invariata*)—and the permission to use the Danish Liturgy and Offices. The whole is placed on the avowed desire of forming, for the present, a Dano-Anglican body in this country, under our full jurisdiction; which may, in God's Providence, re-act, to promote the gradual restoration of the Danish Episcopate at home, to an integrity admitted by the Anglican body, and fulfill the desired consequences of established intercommunion. These facts are presented, because, as intelligence, they will be cheering to those who pray and strive for the more demonstrative unity of the kingdom of Christ, because they appeal to our careful thought and prudent action, and because, in their upspringing, they witness the benign presence of our Lord with His struggling Family.

ENGLAND.

My impressions of England and her Church may be fervent and elevated, because I enjoyed constant incidents of personal satisfaction, flattering consideration, occasions of public and private usefulness, intercourse with the best of clergy and laymen, inspection of successful works of benevolence, splendid Church Services, and private intercourse of hospitality, refined and courteous in eminent degree. But apart from these sympathies and memories, I am sure that England and her

Church, as compared with thirty years back, have immensely advanced, and that nothing in the history of social or religious progress elsewhere could cause her the least sense of inferiority in the march of Christian civilization. Politically, England does not appear to exercise the strange domination she once had in Europe. Formerly, nothing could "peep or mutter" without her agency and interference, in the Old World at least. Now, the Continental powers seem hardly to recognize her in their policy of change or strife. It is the result of the non-interference principle which has actuated, for some time, the British Cabinet. It is frequently blamed with severity in English society, and there is some popular sensitiveness to this change. I am inclined to regard it differently; and believing, as I do, that England is the great, active, and conservative Protestant Power, am willing to see, in this reticence and change, a preparation for a more significant moral influence and Christian potency, apart from the confusion and broil impending among the Continental powers. God may be thus separating her for a truer work and deeper power.

The differences of religious opinions and ritual practices, which prevail and agitate, are certainly very wide and important. No one can wonder at the amount of feeling, anxiety and struggle. They affect the most vital truths and fundamental order. But this very difference of opinion and public agitation are natural

results of Catholic liberty in a National Church. I admit the evil, sympathize with the anxieties of my wise and godly friends, tremble for the perversion of the young mind, and the excuse for indifference and nihilism ; appreciate the loss of power in the friction, and of love in the collision ; still, after all, it seems to be a healthy normal conflict, which, with all its disasters and grief, will strengthen truth, enlarge the intellectual scope of the ministry, and invigorate their parochial work ; which will draw into more manifest fellowship science and religion, raise the standard of public worship, and ultimately abate the partisanship and narrowness from the earlier conflict of the subjective and objective, or the changed relations of the old High and Low. By all such struggles our Branch of the Church must be reciprocally affected, but I think sometimes that we adopt them too readily, identify them too unreservedly, with our own condition ; make words and things of actual strife for us which really belong to other categories, and forfeit the quiet benefit which might result, if we were content to wait for guidance from adjudicated issues or practical results in the complex experience of the Mother Church.

The main influence of my experience, observation and intercourse, in England, and I may safely add, of much of my European life, has been to raise my honor of human nature ; to enlarge my confidence in the great

destinies of humanity in social advance, and especially to make the glory with intenser heart in the power, love and triumphs of the Church. I am more hopeful and happier, stronger in faith, and I trust readier to do and suffer in the Kingdom of Christ. I thank God, again and again, for the higher tone imparted to my convictions, impulses and affections, by my larger observation and wider fellowship.

From the notes of my diary I select, for record, the one event so full of testimony to the Missionary aggression of the Anglican Communion, and the advancing identity in our world-wide work:—

On Saturday, February 2d, 1867, on the Festival of the “Purification of Saint Mary, the Virgin,” in the Cathedral at Canterbury, by invitation of His Grace the Primate, I officiated as one of the Consecrators of the three “godly and well learned men,” then and there ordained and consecrated to the Office and work of a Bishop in the Church of God, the Bishops of Calcutta, Armadale and Grafton, and China.

DOMESTIC AND DIOCESAN.

From these selected incidents originating exteriorly to our own home Church and Diocese, but with their direct bearing on our brotherhood of responsibility, I turn with brevity to the events and statistics immediately our own. ‘

We have lost, since the meeting of the last Convention, three Bishops, from the Sees respectively of Georgia, Florida and Oregon. They were men most distinct in character, attainments and influence, and yet concurred in being each so meet for his post, that the whole Church mourns their loss, and bears her united testimonial to the faithfulness of their administration, and the honorable purity of their lives.

It is a large record of bereavement, but the undying life of the Church can afford to lose the best of her mitred Fathers, without an enduring shock to her order, or derangement of her sacred polity.

The anticipation of the Convention, by more than three weeks, has seriously crippled my ability to prepare as minute a record as usual, of my "coming in and going out," in my functions during the past year. I have reserved, however, some few additional visitations and other statistics which will extend to the actual close of the Conventional year, so that before the Journal is published, or this Address, I may be able to add memoranda more complete, and expand this portion of my record and charge. The parochial reports will, of themselves, with the tabular statement, supply largely the detail. The Missionary work will come before you in the summary and recommendations of the Board. From the consciousness of many of you within your personal efforts, and from the frequent intelligence

through various channels brought to you, the impression largely exists that this has been a fruitful year, a year of harmony and success, in which has been more predominant than before, depth, comprehensiveness, and larger sympathies.

CONFIRMATIONS.

My own acts, in this respect, have been limited to less than four months. In this time I have administered it about forty-five times, and the aggregate will be over five hundred. The following list gives the specific places and number :

In St. John's Church, Algonquin, were confirmed 7 ; in Trinity Church, Belvidere, 5 ; in St. Matthew's, Bloomington, 15 ; in St. Ansgarius', Chicago, 11 ; Ascension, Chicago, 13 ; Atonement, Chicago, 13 ; Cathedral, Chicago, 34 ; Christ Church, Chicago, 19 ; Grace Church, Chicago, 22 ; St. James', Chicago, 5 ; St. John's, Chicago, 33 ; St. Mark's, Chicago, 8 ; St. Stephen's, Chicago, 43 ; Holy Trinity, Danville, 7 ; St. Luke's, Dixon, 4 ; St. James', Dundee, 7 ; Church of the Redeemer, Elgin, 8 ; in El Paso, 11 ; Zion Church, Freeport, 15 ; Grace, Galena, 13 ; Christ Church, Harlem, 5 ; Christ Church, Joliet, 18 ; St. Paul's, Kankakee, 17 ; St. John's, Kewanee, 5 ; in Knoxville, 9 ; St. John's, Lacon, 5 ; in Monmouth, 1 ; St. John's, Naperville, 12 ; Christ Church, Ottawa, 20 ; St. Paul's, Peoria, 23 ; Free Chapel, Peoria, 10 ; St. Paul's, Peru, 2 ; in Prairie

City, 2; Christ Church, Robin's Nest, 13; Emmanuel Church, Rockford, 13; St. Paul's, Springfield, 10; Grace Church, Sterling, 11; St. Peter's, Sycamore, 15; Christ Church, Waukegan, 10; in Young America, 5; confirmed privately, 1. Total confirmed, 510.

ORDINATIONS—PRIESTHOOD.

In the Cathedral Church, on the 17th day of April, being the Wednesday before Easter, the Rev. Albert W. Snyder, Rector of St. Stephen's Church, Chicago, and the Rev. William J. Pigott, of Morris, Illinois, were admitted to the Order of Priests. The candidates were presented by the Rev. Clinton Locke, who also preached the Sermon.

DIACONATE.

On the 30th day of May, 1867, being Ascension Day, in the Cathedral, I admitted and ordained to the Order of Deacons, Charles W. Leffingwell and B. Franklin Fleetwood, who had completed their studies at Nashotah. Sermon by Rev. J. H. Rylance, D. D., Chicago. Seven clergy were present and assisting.

CONSECRATION OF CHURCHES.

On Monday, May 20th, 1867, I dedicated to the service of Almighty God, the Church of the Holy Trinity, Danville, Vermillion County.

On Friday, May 24, 1867, Grace Church, Galesburg, on which occasion the sermon was preached by the Rev. Dr. Rylance.

CLERGY DISMISSED.

I have given letters dismissory, at their own request, to the following clergy :

The Rev. William M. Buckmaster, to the Ecclesiastical authority of Michigan.

The Rev. Charles Albert, to Arkansas.

The Rev. Edward C. Porter, to Wisconsin.

The Rev. John Foster, to Tennessee.

CLERGY RECEIVED.

The Rev. Robert J. Keeling, D. D., from Ecclesiastical authority of Maryland, Rector of Trinity Church, Chicago.

The Rev. Albert E. Wells, from Indiana, Rector of St. Paul's Church, Peru.

The Rev. J. H. Rylance, D. D., from Ohio, Rector of St. James' Church, Chicago.

The Rev. A. B. Russell, from Louisiana, Rector of St. Paul's Church, Pekin.

The Rev. Samuel D. Pulford, from Indiana, Rector of St. John's Church, Decatur.

The Rev. Asher P. Crouch, from Michigan, residing in Chicago.

The Rev. J. Austin Merrick, from Indiana, residing in Shelbyville.

The Rev. Joseph A. Russell, from Pennsylvania, residing in Galva.

The Rev. Cornelius S. Abbott, from Ohio, Rector of St. Paul's Church, Alton.

The Rev. Charles P. Dorset, from Wisconsin, Canon of the Cathedral, Chicago.

The Rev. Duane S. Philips, from Vermont, Rector of St. Paul's Church, Kankakee.

In addition, there are four Clergy addressing the Diocese or about to do so, whose letters I have not yet received. The whole number is over *ninety*.

There are several topics on which I had intended to speak to you, and through you to the Diocese, which I am constrained now to leave with this abrupt closing of my Address. I know not whether I can still hint them. But one truth I may utter for your heart and my own. Our place of honor, as of safety must be, as explicit, faithful, and diligent servants of Christ, identified with His cause, to share the anxiety of the watch hour, the hardness of the discipline, and the self-denial of the Cross, through which experience only can the rest that remaineth be sweet, the last struggle be cheered with the vision of the Saviour, and the New Jerusalem open its pearly gates for us as the "white robed" conquerors "through the Blood of the Lamb, and the Word of the Testimony."

The Church will be glorious in that day. Let us realize her glory now, love her teaching, trust her as a guide, honor her discipline, sustain her claims, fulfill her

holiness, and look with humble confidence to enjoy her triumphs. But let us surely realize the life of that teaching, discipline and triumph. "The Lord one, and His name one." The Saviour known, loved, and vindicated; His reign established over the souls of the delivered in the "beauty of holiness." Every thing subordinated to Him. That life, hid with Christ in God, and waiting His appearing, is His precious gift now. May His Cross and Passion so unite us to the suffering Christ, that when He shall be revealed in the glory of His Throne, we may share the honor of those who have waited for Him, with secret tear and life of prayer, in anxious watch and holy discipline, with tender sympathies and hearty work, in the midst of infirmities, shortcomings and sins, which His Infinite Grace pardons and transmutes into the jewels of the Crown and the extacy of the New Song.

At the close of the Convention, the Bishop, as is customary, addressed the members before the final adjournment.

The Secretary, with the permission of the Bishop, has appended to the Annual Address the remarks then made. They are collated from the report in the daily newspapers.

ADDRESS MADE BY THE BISHOP AT THE CLOSE OF THE
CONVENTION :

DEARLY BELOVED : It has been usual for me to address a few words to the Convention, at the close of its deliberations, before separating to our respective homes. The first sentiment that presents itself to my mind, is to thank you for the close attention you have given to a very laborious session ; and next, to congratulate you upon the auspicious circumstances which have attended upon this meeting of Convention. I think all of us will go away with the conviction, that during the whole session there has been a steady realization of the hopes of the preceding year, in the advance of the Diocese ; not only in its material statistics, but in the growth and expansion of those energies of love and work which augur and secure to us so largely the promises of the future. I feel there is in all our hearts that consciousness, so hard to define, of hope and confidence in the work of the future, because the realization of this is sustained by the co-operation of those around us ; and our own individual actions and desires, which we feel are so feeble and inadequate to effect the real purposes of our hearts, are thus, as it were, combined and consolidated with the mass of conjoined efforts and kindred labor, to effect the great

purpose of the glory of God and the good of the Church, for which our hearts are so deeply enlisted.

We shall receive a personal and direct impulse from this annual Council, and I refer to this, because there is an important secondary effect of these meetings that I think we do not employ as effectively as we might; and that is, to carry home with us for use the emotions and influences, the objects of interest that rouse duty and affection, to infuse them into the hearts and minds of our parishioners.

To those whom you have represented here in a legislative capacity, when you go home, transfer, as far as possible, the sympathies and emotions and kindred duties and co-operative fellowship that have come so warmly and strongly to your own hearts and minds while here. To do this in some degree, provision is made in the reading to the several congregations of the Address of the Bishop. That document is certainly too long to be read in the ears of the congregation at one time with profit. In preparing it I purposely discriminated the several departments in it, and made each branch relatively complete within itself.

May I not venture to say that, when the clergy read these respective portions to their congregations, they should connect with the reading a sermon or address upon that particular topic, endeavoring to expand it and to bring the mind of the congregation into sympathy

therewith. Many of the subjects are of deep import to you. In it there are illustrations and incidents connected with the advancement and progress of the Church, both here and abroad; and you could take in like manner the relations of the Diocese itself in its important interests abroad and at home, and show to your flock how each of these interests ought to be responded to by the body as a whole. Our responsibility is not only in the way of contributions which may flow from its cumulative charitable efforts, but there is a responsibility which is more essential still to the growth of the Church, and that is, the interest of every one in the thing itself—an interest which, touched by the living Spirit of God, will make our cause—the cause of the Church—an integral part of our moral being, and more secure in an intellectual interest in these enterprises. If we learn the wants and real condition of our Diocese and our Church, I feel that we shall have far more of energy and sympathy among ourselves, and shall manifest a greater readiness to act with thoroughness and vigor in our several spheres, and a richer blessing will descend from Heaven upon us. Therefore, if in family worship you can bring your people to remember these special interests, you will do good service. As an example, I may note that in the venerable Greek Church they pray for the Unity of the Church. They are instructed, in their

private as well as public devotions, to use the prayer for the Unity of Christ's Body.

If you will catch this idea, and carry it still further and link it with missionary work, you will accomplish much more. Show your congregations that they do not live for themselves alone—that they must try to lend and to give for the Church of Christ—and that one of the precious things they must learn to lend and to give is their Pastor, and allow him to have time to extend his labors outside and beyond the bounds of his parochial charge to the outlying portions, where there are those to be sought and drawn in, as well as those who have gathered around him and received the Word and Sacraments of Life. And I am assured that the congregation that will really, spiritually appreciate this, and feel that they are giving up their precious things for the love of the Kingdom of our Lord and its brotherhood, will be proportionately blessed.

And having entered on these few remarks connected with what you are to carry home with you on your return, I now close by praying upon you the blessings of God in that return. I know, beloved, to what arduous work and solemn claims—to how many apparently conflicting duties—to what a weight of personal and domestic care, and to how many vicissitudes of temper and of conflict—you are going in your several fields of duty, in which you are to stand up as ministers and

defenders of the Cross. I know how firm you have to be in the midst of the multitudes, not to compromise your holy profession and your true ministry, but that you may be good witnesses to the doctrine, discipline and worship of the Church. I know how strong is the claim upon you in every way to give your labors in such forms, that, as I have remarked, it almost seems as if you felt you were violating your duty when you are anxiously trying to comply with it. There is always this conflict of duties apparent, in the midst of which you have to guide yourselves with a high Christian expediency. Impressions of shortcoming will arise, from which, if I may look at the experience of my own heart, the greatest burdens of the pastoral life come forth. I have always felt as a great weight upon my mind, the sense of the unlimited responsibility of the ministerial office, the almost killing sense that I could only, as it were, catch the skirts of the range of work that my heart, my intellect, my conscience, told me was bound upon me.

In this connection I venture to say, that, with the blessing of God, should come the conviction that with all the responsibility there exists a limit to it, and this limit is that which God has himself placed in exact sympathy with our personal estates; that, according to what you can properly do it shall be required of you, and not according to the illimitable measure of that

awful and yet glorious harvest-field into which we are summoned as workmen. God does not ask from us more than we have strength to do; but He does ask from us the full employment of all our powers. And I say this because I want to speak to the tender consciences, to the weary frames, to the burdened hearts, that are among the ministry, and tell them how tender is the Saviour whom they serve, how kind is the Master whose service they are in, and that He does not ask from them anything more than the limits of their just physical strength, and the right and healthy proportion of the powers that God has given them; and that they, therefore, must measure and learn to define the responsibility, which may be found to be one of the most critical and anxious allowances in the casuistry of life, but one as imperatively necessary as it is to look at responsibility at all.

And now, praying upon you that blessing in basket and in store, and in spiritual things, which is to make you robust and firm in the service of God, I bid you an affectionate farewell. If I am to go over the deep sea, and God designs me to be a member of that honored Council, there must be for some time a separation of that close sympathy and communion which, far more than you perhaps appreciate, has subsisted between us. There are few things of importance that pass within your parishes that are not known to

the Bishop—certainly very few with which I do not endeavor to cultivate that cordial sympathy that belongs to me in my office. Thus, then, for the time, I am more than usually separated from you. I feel, however, assured that I shall be remembered by you in that way for which we have the earnest appeal of the best of men to offer in behalf of it—“Brethren, pray for us.”

I am sure that God will be with me, as He has called me to this effort. Although I cannot say that I go as strong in faith as I would desire, and with as much confidence of heart that I really can be of any important use there, yet still, I have confidence that, if I go at all, as far as I can read duty, I go by God's will and permission.

And now, brethren, God be with you and keep you in all your ways; pardon you, as I pray He may pardon me, the sins, infirmities, weaknesses, in the struggles and difficulties which surround and oppress our natures; and bring you at last, in His own good time, where there is sweet rest, and where we shall see God's light for the dimness and groping of this struggling world.

O God, the Father of our Lord Jesus Christ our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, Who saidst unto Thine Apostles, "Peace I leave with you, My peace I give unto you," regard not our sins, but the Faith of Thy Church, and grant unto her that peace and unity which is agreeable to Thy Will, and hasten the perfection of the Elect Body, of which Thou art the Head, Who livest and reignest forever. *Amen.*

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